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better than read this book. It is in no sense the reviewer's work to go over the ground again. Let me say only this: The cry for a positive and constructive criticism should be silenced in view of a work like this.

I have not compared the German edition (announced by Ricker in Giessen) with the American copy. In respect of clearness and idiom the translation leaves nothing to be desired.

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ZUR THEOLOGIE DES ALTEN TESTAMENTS. Zwei akademische Vorlesungen. Von DR. RUD. KITTEL, Professor an der Universität Leipzig. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899. Pp. 31. M. 0.70.

THE first of these lectures by the distinguished Leipzig professor has for its title "The Old Testament and Modern Theology." After indicating that the chief characteristic of modern theology is its investigation of the documents of the Scriptures from the historical point of view, and claiming that this is justified by the Protestant principle of freedom, he emphasizes the corresponding limitations of this freedom, viz., that it is the freedom of the Christian gospel. In other words, there can be no such thing as unbiased investigation, and the indispensable bias or presupposition for a true knowledge of the Scriptures, or, more exactly, of the Old Testament as a whole, is the Christian *Anschauung*. There is a personal attitude toward Old Testament problems, such as the idea of God, the Messiah, and prophecy, which determines the ultimate value of one's work on these subjects, and that is the Christian attitude. Without doubt much that the author maintains is true, but (1) the danger is that I take *my* Christian conception as the real and ultimate Christian truth, and thereby condemn the work of others who do not hold the personal attitude toward Christianity which I do; (2) it is fallacious to suppose that any personal presuppositions can, in the end, make facts speak otherwise than they do speak; in other words that the results of any work on the Old Testament are beyond the tests of reason, and therefore must be judged by an *a priori* estimate of personal attitude. The Leipzig professor is on very slippery and dangerous ground in this lecture.

In the second lecture, his inaugural address, Dr. Kittel discusses "Isaiah, Chap. 53, and the Suffering Messiah in the Old Testament."

He finds in the exilic conception of suffering as having atoning power for sin, and in the widely spread idea of the suffering of another as atoning for one's own sin, applied to the problem of the exile where there was suffering without deliverance, the region in which the fundamental ideas of Isa., chap. 53, lay. Their union in the notion of an individual suffering and atoning for the sin of Israel—which is to him the only possible interpretation for Isa., chap. 53—he regards as taking its start from the experiences of some historic personage like Jehoiakin or Zerubbabel. The interpretation in that chapter of the past experiences of this individual as having a future atoning power he believes to have already been applied to the Messiah. The historical basis was more and more obscured, and the ideal Messianic conception grew until it reached its fulfilment in Jesus Christ.

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THE GOSPEL ACCORDING TO ST. LUKE IN GREEK, after the Westcott and Hort Text, edited with Parallels, Illustrations, various Readings and Notes. By REV. ARTHUR WRIGHT, M.A., Vice-President of Queen's College, Cambridge. New York: The Macmillan Co., 1900. Pp. xl + 230, 4to. \$2.50.

In this beautiful volume Professor Wright continues his congenial and useful task of presenting the text of the synoptic gospels in form for critical and comparative study, and of expounding and defending the oral hypothesis of the relation of the synoptic gospels to one another. Upon a broad double page the text of Luke, in the order of the gospel itself, occupies the second column, Mark the first, Matthew the third, while the fourth is given to various parallels and to notes. The lower margin contains the Septuagint text of the Old Testament passages which are quoted in the third gospel, and variant readings of Luke's text appear in the column with the text. A very readable introduction discusses the sources and authorship of the gospel. The book invites estimation from two entirely distinct points of view: as an instrument for the study of the gospel of Luke, especially with reference to its sources, and as an argument for the oral hypothesis. From the first point of view it is worthy of all praise; we scarcely see how it could be better. It is a distinct point of superiority of the book, as compared with Mr. Wright's *Synopsis of the Gospels* (1896), that the arrangement of the text is not determined by the